

/137 cont./

273 (= sweet water), as for the unfermented chicha, does not in any case have anything in common with the name for fermented chicha. Moreover, there is no separate name for sugar cane; nyúša also means "sweet" and "honey."

249 In the region of the Paez, sugar cane may be planted and
 [407] harvested throughout the year. The juice of the cane is pressed
 [273] out in the sugar mill (lapíſce). The latter stands in front of or
 [431] inside every house; it belongs to every family in the same way
 249 that each has its sugar-cane field and its chicha. The latter has
 407 no commercial value whatever, but is merely given away, and
 anyone who asks for it gets it. The sugar mill (Fig. 28 /see
 p254 /) of the Paez of Calderas and southern Tierradentro consists of two tree trunks smoothed off on either side, which form the lateral posts (máſgrena) of the mill. They are rammed into the ground and are provided, each one twice, with two recesses that receive the horizontal guidebeams (sépo) for the three crushing cylinders. These guidebeams are merely pinned. No metal parts or nails of any kind are used here or in the entire construction. Below the two lower guidebeams a strong plank is fastened to the lateral posts, upon which the three cylinders (ũnk) rest. Of these only the center one is turned by means of a crossbar, with human power or by a horse, whereas the two lateral ones are moved by means of pegs, which are most accurately fitted, but are not in addition pinned. A horizontal pole is lashed above each of the two lower cylinder-guidebeams, in order to guide the sugar cane shoved in for pressing. Below the cylinders lies a rectangular board (tablón) with /138/ two longitudinal grooves, [492] in which the extracted sugar-cane juice runs out at the side. If a horse is used to move the crushing cylinders, it is hitched up with two ropes leading out from a rope tied around the belly of the horse, so that the horse does not pull with its chest, as is customary among us.

H. Pittier de Fábrega illustrates (Pl. VI/2) another type of sugar mill from northern Tierradentro, which shows only two horizontal cylinders, one above the other. Both are clamped with pegs between two vertical posts and are turned on either side by hand. The extracted juice is caught in a pouch hanging underneath.

/140 cont./

231/ Since the only purpose of keeping horses among the Paez
439 is to have as large a number as possible, it is understandable
that they place importance above all on the possession of mares.
The birth of a filly is therefore a great joy and everyone would
be happy to trade a grown stallion for a filly, "because it again
gives foals." Unfortunately this exchange takes place only all
too rarely, because the colonists are not interested in the de-
generate horses of the Calderun. It is different with cows (kulá;

steer = toló, heifer = novflya). Here the /141/ Calderun breed
(black mottled "Holstein" and brown cattle) is healthier and
usually also stronger than the cattle of the colonists. Moreover,
on account of the somewhat cooler climate, their bodies are
almost completely free of ticks and vermin, in contrast to the
cows belonging to the inhabitants of lower altitudes, normally

231/ crawling with larvae and maggots. Unlike horse meat, beef is
[262] eaten, but milk is never drunk, "since the Calderun never have
[272] the cows milked." The breeding goal here, too, is the greatest
possible number. Thus it would never happen that a cow or calf
would be slaughtered. I could not learn of any preference for a
particular color, for example, black-white or brown-white, or
uniformly all black or white or brown. All are liked equally well
by the Paez, since only the number is important. There is no
special attachment between a person and his livestock, for no
one gives away livestock, either as a birthday, christening, or
wedding present. Special names or designations for livestock or
pet names are not used.

233 About half the total number of Calderun cattle and horses
422 graze on the pastures of community land. This means about 40
231 horses and 60 cattle. The figure shows that only a small num-
[554] ber of Calderun families own a cow or a horse. The proportion
becomes even less favorable when one learns that there are three
rich families who own about ten to 20 head of cattle and horses
each. The other half of the large stock, as well as sheep, pigs,
and small stock, remain near the houses and seek their fodder there.
[241] They may also forage in the uncultivated fields of neighbors;
they are prevented by the fences from breaking into the cultivated
fields.

/166 cont./

435 scarce. Nevertheless, the barter rate of the wool of a sheep for
437 a bag of maize was not shaken.

The sheep themselves were generally not bartered, but only
[804] the wool, which amounts to about a pound. The equivalent is a tomfn (Span. pile) of sugar cane piled up in a mound about a meter wide at the base and a meter high. In exceptional cases of bartering sheep, I was told that the equivalent is ten tomfn of sugar cane or 12 pounds of coca leaves or two arrobas of maize (one Spanish arropa corresponds to approximately 12.5 kilograms). In this case, as in many barter transactions, the customary barter equivalents sometimes deviate considerably from the market prices customary among the Paez. (The official market prices in the trade with the colonists on the weekly market are about five times as high.) Thus, for example, one tomfn of sugar cane is worth 20 centavos, but one pound of wool from a sheep, one peso. Arracacha is also bartered in the form of a tomfn quantity, which comes to about ten to 12 pieces. The value in money is ten centavos. One pound of coca leaves is exchanged for one pound of salt (value 20 centavos) or one pound of rice or ten eggs. The latter cost 25 centavos apiece at the weekly market in Inzá. The Paez use stones as pound weights, which are gauged according to a pound of salt bought from a trader in Inzá. Two calabashes fastened to a scale beam serve as scales.

[804] Potatoes are bartered in cuartillas and measured out in large wooden bowls which are made by the Paez themselves and contain about ten pounds. The equivalent consists of half a bottle of brandy. This would come to 80 centavos at a trader's, as the barter /167/ amounts of a tomfn of sugar cane or a fiber bag full of maize indicate. Vegetable and fruit bananas are bartered by the whole bushels (tlôits), which, however, in Tierradentro contain only about 30 to 50 bananas. Two bushels are worth a bag of maize. Beans, like maize, are bartered in fiber bags, and
[432] a bag full of cabbage has the same value. Chicha is not sold, but
[437] only given away.
[273]

/185 cont./

844 until very late and only with great difficulty. The proper depth is supposed to be about 30 centimeters.

846 Four to six days after birth and after the first bath, the
851 father or one of the godparents brings the child to the sacristan of
608 the village or /186/ to the women missionaries, in order to have
[797] it christened with water and given the name of the Christian saint
[551] of the christening day. Every child has only one given name and
the Paez surname of its father. The baptism by the priest with oil
takes place later on a suitable occasion, in the presence of the god-
[783] parents, and is followed by an eating and drinking bout. The
[756] mother also takes part in this, after she has left the dúyat and has
washed herself, her child, and her clothes and has been purified by
the shaman.

861 The rearing of the children is in the hands of the parents,
who teach them the necessary accomplishments of life quite as a
matter of course and almost in play. Disobedient children are
also beaten, however, and, to be sure, usually if the son has no
real desire to help his father with the field work. In punishing,
the fathers are generally stricter than the mothers and on occasion
beat them with leather straps all over their bodies. The boxing
[461] of ears is also to be seen. If a young man proves to be lazy in
later life, the father is blamed because he did not properly ad-
monish his son to work. Illegitimate sons, who lack the strict
848 hand of a father, are said to turn out badly in many cases, though
as such they are very popular. Since they do not know their father,
they are not obliged to work in his field. They are all the more
[426] in demand as helpers in the fields of other families. When they
[431] are older, they may borrow land and establish a family. Usually
they even receive the land as a present. Thus, they need not
848 starve by any means. Illegitimate daughters are in a more unfavor-
562 able position, for their help is not needed for the most part, and
their mother does not have a household of her own. Nevertheless
[583] their marriage prospects are not unfavorable, since a girl does not
[581] have a dowry, but is married only on the basis of her personal
qualities.

/191 cont. /

574 the city, even before reaching it, be devoured by a Pijao. There-
754 fore, this has never been attempted by any girl. An example of
539 the opposite is instructive in this connection. Our Colombian
114 colleague, Segundo Bernal Villa, who lived in the park of San
584 Andrés with us and at the same time carried on his ethnological
and sociological research in Calderas, had often mentioned,
jokingly and in order to make himself popular, that he intended
to look for a bride in Calderas. He was often seen with a pretty
Calderun girl by the people in the village, as he conversed and
went walking with her. One day when he presented her with a
bottle of brandy, not knowing or not heeding the courtship custom
connected with this, his joking was taken seriously and very much
amiss. The girl was sentenced by the cabildo to severe corporal
[623] punishment and, after this was carried out, was married the next
[692] day to a young man of the village.

574 For the official offer of marriage, the father of the young
• 431 man goes to the house of the girl's parents. He takes along a
gourd calabash with about ten liters of chicha and five bottles of
brandy. First he converses only casually with the entire family of
the girl for half an hour, many jokes are made, and they talk about
this and that. Then he asks the girl's father whether his daughter
would not like to marry his son. The parents reply that they have
only one daughter and that unfortunately they cannot give her
away, since they themselves need her so much. Thereupon they
converse further, talk about this and that, and then the father of
the young man asks a second time whether the daughter of the house
would not like to marry his son. But this time, too, the father of
the girl replies that he has but one daughter and can unfortunately
not give her away. Then they talk some more, until the guest
asks a third time: "Can you not give me your daughter for my
son?" The father of the girl then replies: "Very well, I shall
give my daughter to your son, but I expect him always to treat her
well and not to speak ill of her!" Then the guest hands over the
bottles of brandy which he brought along, the first to the father
of the bride, the second to the mother of the bride, then the
third to the bride, and then a bottle each to her brothers and
sisters. He gives all the chicha that he brought to the bride's

/191 cont./

584 father, and the latter distributes it /192/ to everyone and gives
 ● 43/ the bringer and all those present some of his own chicha to drink.
 This continues all night until everyone is drunk. In the morning
 the daughter-in-law, along with her father-in-law, goes back to
 the house of the latter, and from then on she lives with her hus-
 band until the wedding.

606 In case the father of the girl should not be satisfied with the
 585 young man as a son-in-law, he would still not take any practical
 action against this union of his daughter, since he does not have
 to pay a dowry anyway. Besides, once children arrive, the
 [591] parents are always satisfied. If, conversely, the father of
 the young man is not satisfied with the latter's choice of a bride,
 he may refuse him his house. In this case the young people
 customarily immediately build their own house, a small one
 at first.

58 The wedding generally does not take place very soon after
 courtship among the Paez, but only after a year or more. First
 of all there begins a trial period, which, however, has an alto-
 gether conjugal character. During this time of "trial marriage"
 the housekeeping abilities of the girl are to be tested, for the
 latter brings into marriage no dowry of any kind from her parents
 or any other possessions except her clothing. Since there are no
 social grounds for a choice of bride in the nonstratified Paez com-
 munity, and no stimulus to marry on the grounds of a large dowry
 or on account of the possibility of a low bride price, there are no
 581 child betrothals. As bride and wife a girl has only the merit of
 462 her personality and her personal capabilities. The latter have
 the greater weight. It is required of a woman that she be able to
 cook and to weave the cloth for the whole family, that she not
 gossip, keep the house in order, and, above all, that she be able
 to keep the fire going at night and prepare the meal on time in
 [264] the morning. The Paez are in the habit of having their first meal
 [252] very early, at five or four o'clock in the morning, and an hour
 before that the woman must already begin preparing the food.

[362] Moreover, as we have seen, the walls of the house are only made
 [513] of maize stalks placed side by side, and give scarcely any protec-
 tion against the coolness of the night. They therefore sleep lying

/193 cont./

585 help. Since the young men almost never own their own cattle,
[422] they must earn the purchase price for this by the sale of agricul-
[432] tural products. Wheat is usually chosen for this, since it may be
[243] harvested half a year after sowing.

585 For the wedding celebration about 50 men and women are
608 invited, not only relatives, but also friends, among them the
sponsors (padrino, madrina) required for the church marriage
service. They sit with the bridal couple (nikálo). The parents
[291] and guests on both sides arrange themselves informally. The
[431] padrino and madrina must give or loan the bridegroom and bride
[426] new clothes for this wedding day, but they differ from the ordinary
[301] everyday clothing only in that they are newer and cleaner. No
585 special /194/ ornaments of any kind are put on by anyone. The
wedding is celebrated in such a way that the church service takes
place in the morning, after which the guests go to the wedding
house accompanied by music and have a small midday meal, with
which, however, only a little chicha is drunk. The festival ox is
not yet slaughtered on this day, and not until the "actual" (as the
Calderon say) wedding celebration, which takes place about a
month later in the house of the bridegroom. The ox is slaughtered
in the morning, and in the afternoon the guests arrive, sit down
together informally, and eat and drink chicha and brandy copiously.
[533] Music is played for this, but no one dances to it. Before the eating
[535] begins, when all are still sober, the padrino makes a speech ad-
dressed to the bride and groom, in which he says approximately
the following: You are now husband and wife, and you, as the
husband, should not beat your wife, and you, as wife, should
not use any bad words toward your husband. The husband should
also not speak ill of his wife, and the wife should obey if the
husband commands her to do something and should help him
in all things! Then he takes the hand of the bride and gives it
to the mother of the bridegroom, who speaks to the bride as fol-
lows: You have now been taken into our family and you are to
work for your husband and cook his meals for him and make his
clothes and arrange everything for him; in addition, you must
help me in the house and carry out my instructions, as well as

/208 cont./

796 assured -- always volunteer. Besides, no one can be forced. But this is not necessary, since there are always more applicants for this position than are needed. On account of the very high costs, however, no one can be fiestero more than three times in all. This number is not the absolute highest, but represents the normal maximum given the financial circumstances of the Paez. One may be albacero more often, however -- up to ten times, I was told -- since this person does not donate any cattle for feeding the village, but merely a pig for the meal on the eve of the festival, and bears the cost of the festival accessories other than the food supply (decorations for the church, candles, fireworks, and the "crazy cow"). The mayordomos only join in with contributions of money to pay the priest.

[474] The fiestero and albacero themselves do not work, but merely serve the guests. For the preparation of the food they have their helpers, men and women, who voluntarily help and at the end of the festival are specially entertained. Above all, carrying the sugar cane from the fields for the large amounts of chicha to be prepared is hard work, for every fiestero wants to prepare the most chicha, since a festival is good only if one can be drunk for a long time.

[541] On the principal festive day of the three annual festivals, which are essentially the same in arrangement, the women start to prepare the feast very early in the festival house. The men also arrive, chicha is drunk heartily, and the musicians start playing early in the morning. No longer entirely sober, everybody assembles for the Mass, which is accompanied by the setting off of fireworks by those who have remained in front of the church door. [788] Then, led by the music, played incessantly, a procession follows, a parade around the church with the flower-decorated image of the Lord and those of the saints.

[431] In the afternoon, the fiesteros, along with the cabildo and [793] a large number of sightseers, set out for the church, in order to [794] give the priest a present of foodstuffs, meat, bananas, vegetables, and eggs in gratitude for the Mass that was held. After that the two fiesteros, along with their albaceros and the music, walk

/208 cont./

796 through the village and meet in front of the festival house for a
[994] ceremonial salutation. They exchange brandy, chicha, and
candles, each giving the other exactly the same thing /209/ that
[537] he himself receives. After they have mutually complimented each
● [431] other sufficiently, they turn to the bystanders, make a short
speech to the effect that everyone should enjoy himself, and dis-
tribute everything to the people standing around. Soon afterward
796 all gather on the plaza in front of the church, where now the
532 "vacaloca" is lighted. This "crazy cow" consists of a number of
flexible twigs bent into semicircles and held together on the under-
side by cross-rods; they are fastened one behind the other, which
gives the structure the shape of a half-cylinder. This is covered
with a cowhide and forms the body of the crazy cow. On one end is
fastened a cow's skull modeled out of bast and newspaper to look
as real as possible, and on the other end, a stick wound with agave
fiber as a tail. A strong young man takes the frame of the cow
on his shoulders and it is then lit at the specially prepared places
on horns and tail. While music is played, the young man goes
across the square in a zigzag, during which the young people try
to tease the cow, while it, in turn, tries to get the bold ones on
its horns. The meaning of this game is not clear to the Paez. It
looks as though it were a poorly understood imitation of a popular
bullfight.

796 Everybody now returns to the festival houses, where the
musicians have taken their places on a bench on the narrow end of
the festival house. The women squat in one corner in a large
[273] group with their children. And then begins the feast, at which
everyone, men, women, and children, may eat and drink as much
as he is able, with the exception of the fiesteros, who have the
sole right to pour the chicha and brandy and do not themselves
become intoxicated, in order to be able to carry out their duty
well. The festival guests do not go home for the duration of the
festival, but eat, drink, and sleep in the festival houses, stretched
out full length on the floor wherever they happen to be. The
festival goes on with more or less intensity -- as far as eating and
drinking are concerned -- throughout the entire week; at any rate,
no one works, but at most goes from house to house "pasyándo."

/195 cont. /

262 coca. Chicha thus provides the calories for work, while coca
373 dulls the feeling of hunger. The consumption of chicha is
461 general among men and women, old people and children.
[276] There is no household without chicha for any length of time.

[431] And during the short lapses when it runs low, they buy it or
visit the households that have some. Among friends it is not
sold, but given as regalement: /196/ "talking, laughing, regal-
ing," as the Indians accurately describe the situation.

249 Milling for the fiestas takes place daily and is in direct
273 proportion to the number of visitors. Milling for the mingas
461 lasts two days, one week for baptisms, and up to a month for
weddings.

273 The largest containers for chicha are the troughs, but use
415 is also made of pitchers and large earthenware pots buried in
the ground up to their rims.

273 The chicha-makers are the absolute masters of the troughs
463 while they are fulfilling their function. They distribute the
796 chicha, and even the fiestero himself must ask them for the
amount desired. No one takes chicha without their consent.
Furthermore, they accept the gifts which the visitors give to
the fiestero. The latter merely voices his thanks. Although
they keep taking chicha, they do not get drunk, so as to per-
form their task properly. They will have their day when they
can do so.

VIII

Sugar-cane Aguardiente

273 At fiesta time, aguardiente is distilled every two or three
[796] days. The distillation is quite easy. The still is prepared in
the following way:

[415] A good-sized earthenware pot, 50 to 60 centimeters high
and 25 to 30 centimeters in diameter, is filled with guarapo

/209 cont. /

XVII

"Camarico" for the Priest

796 At four o'clock in the afternoon the fiestero and fiestera,
793 accompanied by their mayordomos, the cabildo, the musicians,
43/ and other people, with the church standards in front and with a
profusion of gunpowder, parade past the rectory. Each one
bears a gift for the priest, called camarico, which consists of
victuals and meat: green bananas, potatoes, eggs, meat, and
salt. First the man presents his, and then his wife. This
represents a testimonial to the priest for having come to cele-
brate the Mass for them. The mayordomos also present him
with eggs.

In the house of the albacero flutes and drums resound and
shouts go up, indicating that he is ready to receive the greet-
ing of the fiestero.

XVIII

Extravagance and Protocol

796 It is five o'clock in the afternoon. In the house of the
43/ fiestero firecrackers resound, while in that of the albacero
there is much excitement. /210/ Both have their own
chirimías. The time for the greeting and the exchange of gifts
has come.

The fiestero and his wife, preceded by the church banners
and followed by many attendants, the indispensable melodies
of the chirimías, and the bursting of firecrackers and skyrockets,
have left their home, each with a plate covered with a brightly
colored kerchief, on which they bear the gift for the albacero
and his wife, respectively, consisting of a cake /bizcochuelo/,
a bottle of aguardiente, one large candle of laurel wax and

/210 cont. /

796 two small ones, a skyrocket, and a firecracker; in addition, an
 431 assistant carries a pot of chicha. The procession moves slowly
 forward. The albacero and his wife, on the other hand, have
 also left their home, with their retinue of attendants, the
 shooting of firecrackers, and the strains of music, carrying
 with them the same gifts as those brought by the fiesteros:
chicha, aguardiente, cake, firecrackers, skyrockets, and
 [354] candles. An assistant carries a showy lamp, made of flexible
 rods in hemispherical shape, adorned with a white pellicle
 similar to paper, obtained from the cabuya (1), and flowers

1. Fourcroya andina.

of various colors; it has four reeds to hold the candles.

The albacero waits for the fiestero very close to his home.

At the moment of the meeting, the fiestero and his wife
 each take one of the church banners and they take candles,
 which in turn are also lighted by the albacero and his wife.

They exchange them: the fiestero with the albacero, and
 796 their wives with each other. Then they kneel, with the men
 576 face to face and the women likewise. The fiestero presents
 431 the ceremonial greeting:

--"My friend: we are meeting at this spot. I have come
 to see you. Accept this small cake, even though it is quite
 tasteless."

--"Here we are together at this spot," replies the albacero.

796 While they are saying these words, they touch each other's
 431 left shoulder with the right hand and press it; the wives greet
 [576] each other in the same manner; following this, the fiestero
 greets the albacero, and the fiestero greets the latter's wife.
 The same protocol is observed. Immediately afterwards they
 exchange the gifts, the husbands on the one hand, and the
 wives on the other. Everything is distributed among their
 respective attendants. Only the candles are retained.

/212 cont./

796 one a liter of aguardiente. The fiestero sits at the center of
273 the table, his wife sits on his right and the síndico on his left.

The albacero approaches, takes the liter in his hands, measures out a cup, and offers it to the fiestero. The latter accepts it, drinks, and returns it. From the hands of the albacero he receives the cup and the liter. The proceeds in the same fashion with the calabash inside of which is the shachi léchukue.

•(431) In the same manner he offers the other bottles and gourds to the wife of the fiestero and to the síndico. The distribution begins, for which the fiestero, fiestera, and the síndico call on three men to take charge of distributing the generous gift. The aguardiente is distributed by its owners themselves, who in each cup put small pieces of cake. The clamor increases in direct proportion to the consumption. Everyone drinks
796 alike: men, women, and children. This is the time for off-
522 color, rich, and abundant joking. The hour when fantasy
273 shines and takes wings. There is practically only one theme,
831 sex in all its forms and manifestations: desires, /213/ feats, wooing, pregnancy, childbirth, genitalia, and even sham coitus in public. Any allusion to sex causes hilarity; many aspects of life, attitudes, and work are associated with sex.

796 At midnight the bottles and calabashes are empty. The
[273] music has been continuous, the drunkenness has increased ... But it is not yet over. At the house of the fiestero they are awaited with another gift.

The fiestero and the albacero dance with each other's wives. When the dance is over, everyone goes out and vanishes in the darkness of the night on paths that cannot be seen, only divined. The sound of the bass drum indicates that the people, the nasa wala, are on their way to the house of the fiestero.

There they will find the pale yellowish light, the table next to a pango and toward the center of the fluhne wala, with its two lighted candles, its calabashes of chicha, and its bottles of aguardiente. This time it is the albacero who will

/214 cont. /

796 and their respective wives do the honors of the table. With
574 the etiquette and courtesies already mentioned, the gift is
[576] presented to them and the corresponding distribution is made.

• [431] /215/ The laborers and the fiesteros move from the sala
[576] to the kitchen and from there to the sala. "Guechi pikin ustau"
(we are coming along), they say, upon entering the fluhne
wala. "Anjiha," reply those present.

The kitchen is full of prepared food, and the women are busy filling plates of various sizes; large ones, others medium-sized, and the smallest. The distributors are in charge of handing them out to the recipients. This time they will serve three different dishes:

[262] 1st, maize griddlecakes and meat; 2nd, stew made with bananas, potatoes, arracacha, and chopped meat; and 3rd, yuca, raw and cooked cabbage, and meat.

The albacero and wife and the síndico and spouse are congratulated with a bowlful of each of these three "courses." The mayordomos receive a smaller amount, and the rest of those present plates for everyday consumption.

Of these "courses," only the last one is distributed when there are many persons present. Everyone is equipped with a pouch. They sip the broth, squeeze out the solid food with their hands, and store it away in it. Drunkenness and fatigue permit little talk.

[535] After eating, or rather, after having collected food, the music sounds. The fiestero and albacero dance with each other's wives. They carry lighted candles in their hands. The dance is slow, deliberate, halting. At the end, they all go to the house of the second fiestero to give him the church banners. He will repeat the same religious and social acts, with the same etiquette and the same courtesies.

/216 cont. /

796 Father: "I want to beat this child because he cries too much."

Mother: "Why should you beat your child? It is not his fault. It is the fault of your penis."

• [431] At five o'clock in the morning the fiestero and his wife go to the house of the albacero with their "camarico": chicha, aguardiente, firecracker, skyrocket, candles, chicken, bananas, arracacha, yuca, meat, cumin seeds, and salt. At six o'clock they return.

[522] The musicians play their instruments and the people make jokes. One of them makes a taunting, jesting one referring to the activity of the previous night: "I am not going to mass, because I have no trousers. I have some, but they are stained." As the bells ring, the musicians and a few people go to mass.

XXIII.

The Laborers' Day

796 When everything is over, the priest has left for Belalcázar.
465 the musicians with their swollen lips and aphonic throats have
574 gone home, and the people are gorged with chicha and aguardiente, the fiestero still has to pay attention to--to care for--his obliging laborers. /217/ /Illustration appears here./ They did not have the opportunity to parade to the house of the albacero or to vespers or in the procession. Not even to get drunk to the same degree as the guests. The fiestero is also grateful for their services. Now, in payment for it, he must take care of them. For this he has left part of the beef under the smoke of the hearth. They will have their trough of chicha, their bottles of aguardiente, their firecrackers. They will be served at the table where the albacero was attended to

/309 cont. /

685 The natives do not steal maize. If they need some, they
243 buy it from their neighbor. Such transactions are made at very
[432] low prices. If someone refuses to sell, that is to say, "is stingy
[623] with maize," the buyer threatens to rob him, although he never
[692] does it if he is a good person, but will if he is bad (sorcerer).
Such thefts are punished by the cabildo.

243 When the ear of maize is filled out and tender (choclo /a
[789] roasting ear/) consumption begins, after the performance of
magical practices if the produce is from a new clearing (14).

14. Ibid., p. 246.

Consumption begins at the outer part and all around the field,
leaving the central part to turn into dry maize. If someone
picks maize from just any part, people comment acidly that
he "eats like a dog." The harvesting of the maize is done in
one or two days. Relatives and friends are invited to help
[476] and are rewarded with approximately one arroba. The same
[463] amount is also given to those who helped disinterestedly with
the clearing and sowing.

243 /310/ An informant from Mosoco says that it is customary
431 among the natives to present relatives and friends with a "carrera"
/stretch, row/ of each harvest. Those of wheat and barley are
excepted. The carrera consists in harvesting all the "matas"
/bushes, sprigs/ that remain around the plantings, since, as
we have seen, the harvesting is done from the periphery to the
center. The beneficiaries in turn do the same, so that the
amounts received are reciprocally returned. This favor to rela-
tives and friends carries with it implicit factors of understanding
and affection, for not all receive this manifestation of esteem.

243 The same informant says that the consumption of roasting ears
574 begins with what is called "cura de la labranza" /treatment of
the field/, which consists of the following: The owner invites
his relatives and friends to a kind of banquet with an abundance
of tender-maize cakes /bollos/ or tamales /envueltos/, chicken,
and other select dishes.

The people of
/356 cont./

43 Mosoco have numerous droves of pack animals for handling the
628 import and export traffic, in which the Guambianos (with their
492 horses), called kasukos by the people of Mosoco, who regard them as good friends and not very different from themselves, also participate. The fact is that they live together, work together, and do their trading jointly.

563 The relations between "whites" and natives in Mosoco
621 seem to be cordial and based on mutual respect.

Family economy

594 The Paez family is basically an economic unit. It is made up of the parents and the children, and it represents a closed but effective circle. They do not go beyond their own
[602] limits in any way, so that the mingas and the distribution of the
[476] first fruits of the harvests are carried out primarily with consanguineal and political relations.
[431]

594 The manner in which this economic unit functions and in
462 which its members collaborate can be clearly understood from the division of the activities by sex. The supreme management of the family economy rests in the hands of the man; it is he who owns the land, the house, the tools, and the domestic animals. His arm has not been taught to wield anything but the machete, the axe, and the shovel. He is the owner of the crops and the one who determines where, how, and when work is to be done. His primary work is outside the house: on the land itself. The woman, on /357/ the other hand, remains inside the house, and her basic work is connected with the administration and working up of the products handed over to her by the man. Cooking and
[464] weaving are her specialities. It is true that the woman hires
[178] herself out as a day laborer on the fincas of the "whites" and that in some parcialidades, such as Mosoco, she participates directly in the preparation of the land and the weeding of the crops, but this is a relatively new phenomenon and is not yet universally accepted among the natives.

261 In general terms, the primary incentive for economic activity
594 dealing with food is the satisfaction of the basic needs of the individual and the survival of the family group. It is the security

SUBSISTENCE ACTIVITIES

241 Farming.—The main subsistence of these tribes was and still is based on the cultivation of potatoes, which grow in great quantities in the higher portions of the territory known as Tierradentro, and maize, which is acclimated to the temperate and cold zones. There are three varieties of maize: sweet, soft, and hard. Additional crops were and are yuca or manioc, sweet potatoes, auyamas, ullucos, purutos, frijoles, arracacha, and various other vegetables, and a variety of fruits, including bananas, guayavas, avocados, papayas, pineapples, and passion fruit. Today the Páez and Mogux are beginning to grow wheat, coffee, which is an important item in their economy, and sugarcane, from which is made a coarse sugar and molasses for their fermented drink, guarapo.

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[273] The men and women of each family generally cultivate the family plot, but for large-scale maize or coffee planting, and for cultivation of the lands of the Church or saint, they work communally, and have meetings called "mingas." Communal work for any particular individual is truly loaned labor, with obligatory recompense. The beneficiary must feed his helpers, generally sacrificing a pig and preparing great quantities of chicha for the libations and nocturnal dances after the work. All adults must participate in working the Church lands, but each brings his own food.

241 Implements of cultivation are the digging stick, or macana, for making holes for planting, machetes and axes for destroying vegetation, and picks and shovels for removing earth, except where replaced by plows pulled by animal traction.

231 Domesticated animals.—Domesticated animals include chickens, turkeys, some pigs, dogs, and a few horses and cows. All but the [177] turkeys are of European origin. These animals are rarely sold or killed for food, except for feast days, magical ceremonies, meetings, and visits of relatives, friends or distinguished White men. But [43] sometimes the Indians buy meat in the weekly market and hang it [25] over the hearth, where it is preserved by the smoke.

574 A custom which has persisted since the beginning of the Colonial Period is that of always giving a guest the "camarico" or "cariso" (affection), a present varying from an egg to a chicken, together with some potatoes, vegetables, and coffee beans.

262 Formerly, meat was obtained from wild rather than domesticated animals—boars (zainos), guaras, guatines, birds, and guinea pigs, the last being true domesticated animals kept in some numbers in the native houses.

252 Food preparation.—Food was cooked in pottery ollas, but metal and enamel ware is now often used. The Páez make "mute," a soup of [415] boiled maize, cabbage, squash, and potatoes, and "cocido," a soup [177]

The Pdez family is completely under the authority of the father, whose wife and children obey him implicitly and may be punished by him. Nonetheless, the father must obtain his wife's permission to sell or exchange goods she produced, such as bags for coca, sashes, etc. Precise etiquette is maintained between fathers and godfathers (compadres). Whenever a man meets his father or his godfather, he must kneel to receive his blessing. The fathers and godfathers must embrace whenever they meet. In one case a young man was the godfather of his father's new son by another wife, so that in meeting his father the young man had to kneel bareheaded, and then stand with his hat on and embrace his father as a godparent. The father did not call him "son" but "compadre."

LIFE CYCLE

Childbirth.—A very old custom among these peoples is that at childbirth the mother should retire to a special house or go to the mountains. If she was delivered in the home, she and the baby were bathed, and then the family left the hut and built a new one elsewhere.

Today both the *Moguex* and *Pdez* have a special hut for childbirth. The day after the child is born, the mother is placed in a hole up to her head and bathed with an infusion of leaves of "moquita," after which she washes the clothes and objects worn during delivery. She then returns to work and lives again at home. In the special hut, a *Pdez* woman is assisted in childbirth by another woman, or, as a last resort, by her husband, who must bathe immediately afterward. Two days later, the mother circumcises her son or destroys the virginity of her daughter. Four or five days after the birth and after the first bath, the father takes the child to the sacristan of the community for baptism with water, and then returns it to the mother. The afterbirth must be buried or burned at the place of the birth. About 15 days later, the mother takes a bath and washes her child and her clothes and objects, and returns home. Later, the child is baptized with oil in the church by the priest with the godparents present. This is an occasion for general dancing and drunkenness.

Puberty.—At puberty a girl was formerly taken by her parents to a hill, placed in a hole, and bathed. Each Indian then took her a gift. Pittier de Fábrega (1907) notes that at a later period a girl's puberty was celebrated with the "Itsa-kó" dance, the girl, bathed with chicha, remaining in the hole. Today, a woman must retire during her menstrual periods to a special hut, where other women bring her food and build a fire to warm her. Afterward, she bathes, washes her clothes and objects, and then returns home.

Men, until recently, underwent a sort of initiation, in which they were taken to the shores of the sacred lagoon of Juan Tama or to the

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